BO /551 cont./
105 and by means of gifts to lure them to a fazenda of his in the
175 Registo do Jaurú; there they all stayed, 177 in number, from 1 April 1843; today they have dwindled to 81. During these five years they showed little inclination for agriculture and lived only by bow and arrow.

C 15. Cayapós. Between Paraná and Paranahyba and in the
105 source region of the S. Lourenço and Taquary. Some are settled
175 in the Destakament /detachment of troops/ on the Piquiry,
[131] others in the Porto do Paranahyba on the road to S. Paulo, others live independently. Hunting, fishing, cultivation of maize, rice, mandioca, batatas, and sugar cane. Make some rapadura (raw sugar boiled down). Have pigs, chickens, even a few cows and horses. Speak Portuguese in large part. Many hire themselves out. Some robberies which are attributed to the Coroados are probably carried out by them.

BO 16. Coroados. On the sources of the various tributaries of
105 the S. Lourenço. Of their numbers and their characteristics
175 little is known; they flee or are hostile. Set fires up to 20
[131] leagues from Cuyabá; hence troops are sent out against them every few years, who kill adults and take children captive, which in no way promotes converting them.

B 17. Bacahiris. Sources of the Paranatinga and upper course
105 of the Arinos. Are distinguished by a peaceful disposition.
175 Flee from the attacks of their enemies, the Nambiquáras, Tapanhunas, and Cajabis. Live on hunting and fishing, plant maize, mandioca, batatas, cará, garden beans, broad beans, and sugar cane. Their implements for agriculture are made of stone or heartwood. Their industry: hammocks with meshes of cotton or tucum, plaited sieves, and small baskets. Only a very few (muito poucos) understand our language, although they wish to. Senhora Donna Feliciana Guerobina Pereira Coelho, a well-to-do landowner in the district of the upper sierra* has a

* According to Antonio, near Lagoinha.

A friendly interest in them, gives them gifts, and speaks favorably
105 about their easy conversion. They are enemies of the
175 18. Cajabis, unconquered savages in the vicinity of the Salto.

Bacairi: SP7

Yaruma SP25

these cakes are packed in large carrying baskets, carefully covered with leaves and stored away. [Plate XII, 1, 2, 3.]

Some of the grated manioc is made into farina, by sifting it through a basket sieve and baking it in a flat pottery pan. In this form it will keep indefinitely. If biiju is to be made, the grated manioc is sifted, but instead of baking it so as to dry it in small particles, it is spread out in the pan to form a sort of thin cake. This is the form in which most of the manioc is eaten. The biiju cakes keep for several days, and always form part of the traveller's baggage.

A non-intoxicating but nevertheless refreshing drink is made by mixing the unbaked grated and sifted manioc with water. This is the drink offered the visitors, on arrival at the village, by the women. It is served in large half gourds.

Depending almost entirely on fish and manioc for food, great quantities of both are eaten, and eaten continuously. The women begin making biiju before sunrise, so that those setting out to fish will be able to take it along.

In connection with the making of biiju fire, fans made from strips of palm leaves, or sometimes of grass, are used. To smooth out and turn the biiju cakes, wooden spatules are in use, generally made to suggest the representation of a snake or a bird.

In the food quest, besides the cultivation of manioc, fishing occupies the attention of the men. Though the women assist by steering the canoe and paddling, not one of them was ever seen actually fishing, though the Bakairi informed me that the women are capable of it.

Shooting the fish with bow and arrow is the most common method. It is never done from the banks or by wading in, except in the rapids. The man doing the shooting stands up at the bow of the canoe while his companion, who may be his wife, perhaps with a baby at the breast at the same time, gently paddles, keeping the canoe close to the bank. To learn to shoot fish is not easy, since both the force with which the arrow is driven into the water, its deflection upon striking the water, the motion of the canoe, and the movements of the quarry must be gauged. The bow is held upright, the arrow in position but the string relaxed until the game is seen. In case of a miss, the arrow floating on the surface of the water is retrieved with the end of the bow, the arrow being caught between it and the string. No opportunity of getting fish

Y 105 171 252

Y [484]

Y 105 171 272

Y 105 171 262

[372] [412]

Y 105 171 226

[501] [462]

B 105 171 226

[text continues on p. 153]

3:Petrullo E-5 (1931)1932 SP8 Bororo SP8
Bacairi SP7 ●
Yaruma SP25

is ever lost. Our Bakairi were imbued with the same spirit, for often the paddle would be dropped and replaced with bow and arrow though we may not have needed the extra food. This anxiety to gather as much food as is encountered was also manifested in the case of turtle eggs found in the sand banks. For those days that we travelled, each canoe at the end of the day would have gathered at least thirty or forty eggs. This food was shared generously with everyone. [Plate XIII, 2.]

Another method of fishing was with a spear. Especially in the dry season, the fish withdraw to the deep pools where it is impossible to reach them with an arrow. A spear is usually made of two sections: a wooden shaft with a large conical bone point and a reed extension to the shaft. Both sections measure about seven metres in length. [Plate XIII, 1.]

Damming of the lagoons is resorted to. A dip net with a handle about three metres long is in use, and drag nets are apparently used in season.

Fish is eaten almost raw; the only method of cooking seen was barbecuing, either by placing it on a platform over a fire or by placing it on a framework close to the fire. Salt is unknown and not liked, as evidenced when they were asked to try our food, when though hungry, none would accept it if it had been seasoned with salt.

Another food in usage, highly prized and carefully stored away is the fruit piki, which grows wild. The fruit is boiled in the large earthen pots, placed in cylindrical bark containers, about one and half metres to two metres in length and a third of a metre in diameter, sealed tight at both ends, and placed under water in some cool pool. These bark containers are reinforced with wooden slats. On ceremonial occasions they are opened and a quantity sufficient for the immediate needs is taken out to be distributed to every member of the village equally. It is mixed with water and drunk, without fermentation. Both the Yawalapiti and Naravute had these bark containers.

Pottery

Pottery is poorly developed in the region. Neither in quantity nor variety, nor in technical perfection does it compare with that of the Bororo. The forms are simple though characteristic.

[text continues on p. 155]

3:Petrullo E-5 (1931)1932 SP8 Bororo
Bacairi SP7
Yaruma SP25

Y
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352

Seats

In front of the men's houses a log is usually kept, on which the men sit, and which guests occupy until bird stools, or in the case of the Naravute, bark stools are brought by the headmen of the village.

Y
[345]

In the houses the hammocks take the place of stools or mats, except when biiju is being prepared by the women. In the men's house there are two parallel logs running almost its entire length, lashed to the main posts.

Y
[285]
[531]

In the villages, sitting on the ground is avoided whenever possible. Mats, made of lengths of taquara, held together by two strings passed through holes in the individual pieces, are used. Such a mat is shown in Plate XXIV, 4. Often the upper surface is decorated with incised rectilinear geometric patterns, as shown in the sketch. These mats are especially used when making farina or biiju.

The bark stools seen among the Naravute which were brought to us, as the guests, in place of the bird stools, consist merely of a piece of bark about thirty centimetres long, bent inward and lengthwise. They bear no decorations of any kind.

Y
[231]
[532]

The bird stools are of the type shown in Plate XXIV, 10, 11. They are carved from one piece of wood, the head of the bird and the tail being easily recognized, although the style is extremely simple. The bird represented is the harpy eagle, and is in some way connected with the keeping of the bird in the cage in the village as described.

Y
[574]
[622]

Of the bark and bird stools there are but a few in the village, owned only by the headmen, and are used on those occasions when visitors arrive at the village.

Y
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[501]

In the canoes the occupants sit on sticks placed crosswise on the bottom. The paddlers hold the legs straight before them, or bent, but never under them.

When not sitting on stools, hammocks or mats, the men squat. The women double the legs under them as seen in Plate XII, 3. When standing they frequently lean on each other's shoulders, and also employ the crane's posture [Plate XII, 4].

Ba

Musical Instruments

Y
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Pan's pipes are known to all of the peoples on the Kuluseu and Kuluene rivers, including the Bakairi. One type consists of five reeds

SP8 Bororo
Bacairi SP7
Yaruma SP25
Waura SP18

of different lengths, closed at one end. Two or three of the pipes are played in unison. Though the intervals between the lowest note and the next two in the scale are well defined, there seems to be but a very slight difference, if any at all, in the pitch of the notes produced by the shorter pipes. This type is used for practicing the music and for personal amusement, but not in ceremonies. They are easily made and are carried about frequently. Though different sets may be pitched differently, the note intervals seem to be the same, at least in the three sets that are in the University Museum collection, though they were collected from the Bakairi, the Naravute and the Kalapalu. [Plate XIX, 7.]

In the Yawalapiti village, the two clowns used pipes made of bamboo. Instead of five, they consisted of three pieces, the longest of which measured over one and a half metres. The three notes produced, though different in pitch, corresponded to the three lowest notes produced on the pipes described above. In this particular ceremony, each of the men in turn played what may be called the lead part, while the other played the accompaniment.

Single end-blown flutes, such as are illustrated in Plate XIX, 6, are common to the entire area. They were seen in the Tsuva, Yawalapiti, and Naravute village, and apparently were known to the Bakairi and to peoples of the other villages. They are made of taquara, and to be played they must be well soaked in water. The upper part is so cut out that when the flute is played the chin rests on it. At the other end, there is a narrow aperture. Four holes control the pitch of the notes. It was noted that the note intervals were the same as those of the Pan's pipes. They are used strictly in the ceremonies, and the sight of them is prohibited to the women, death being feared for failure to observe the tabu. However, not only are the women permitted to listen to them, but they are listened to with great pleasure. It was the women that prohibited the men to sell them to us in the Tsuva village, and in the Yawalapiti village, the women pretended to weep when it was decided to let us have them. Three flutes are played together in the ceremony. Both the flutes and the office of playing them in the ceremonies seem to be inherited.

Another flute, smaller than the above mentioned, was obtained at the Yawalapiti village; it differs from the others in that close to the top

[text continues on p. 163]

/14 cont./

195 Reginaldo, who ruled the two Bakairí villages on the Rio Novo,
622 held the grade of "captain" and his intended successor, Joaquim,
648 was a "lieutenant." In the village on the Rio Paranatinga the administration had deprived old chief Caetano, whose age was calculated at 80 years, of the chiefship and had entrusted it to a younger man called Felipe who had the rank of "captain," in the year 1882.

• 185 [177] The way of life of the western Bakairí, at the time of Karl von den Steinen's expeditions differed little from that of the Brazilian campesinos. Already from the year 1820 they had all been baptized. Men's and women's dress was similar in general to that of the campesinos as the style of their rectangular houses was similar to the Brazilian rancho. Besides some dogs many pigs and chickens were raised. Cattle was also raised, and they had some milch cows and a herd of oxen. They planted manioc, maize, porotos /var. of French bean, from Quechua purutu/, rice, sweet potatoes, bananas, sugar cane, and a little tobacco. This agriculture was carried out to a sufficient degree to permit them to sell a surplus to the cattle ranch at Corrego Fundo. An important element of nourishment was provided the Rio Paranatinga Bakairí by the abundance of fish in the river, and especially the excellent matrinchan that was caught in the season of its collective migration upriver. (10) These western Bakairí worked then

10. Karl von den Steinen, Durch Central-Brasilien, loc. cit., p. 23.

on a temporary basis for neighboring ranches, but they also produced rubber for their own use and brought the product with their herds of oxen to Cuiabá.

105 177 178 [191] In spite of this almost complete assimilation of the western Bakairí to the ways of life of Brazilian campesinos, they still kept some of their ancestral customs. Above all they kept their native language, and only a few understood and spoke some Portuguese.

/14 cont./
105 Portuguese. The lobes of their ears and the nasal septa were
177 still perforated, and Cacique Reginaldo sometimes wore, in
178 addition to his captain's uniform, the little sticks adorned with feathers in his ear lobes as well. In the aldea of the Paranatinga Bakairí there still stood in the year 1884, besides the /15/ rectangular houses in the Brazilian rancho style, a round hut built like the houses of the eastern Bakairí who live in the regions of the headwaters of the Xingu River, in which lived an old Bakairí man with a young Kayabí woman. Bows and arrows were still used, occasionally, for hunting and fishing, and among the plaited objects had been kept the ancestral forms of the large twig baskets, sieves, and hammocks.

175 In the aldea of the Paranatinga Bakairí the order of things
622 was gravely disturbed at the time of Karl von den Steinen's
648 expeditions (11) because the occupants of this village felt greater
578

11. Karl v.d. Steinen, Durch Central-Brasilien, loc. cit., p. 120.

loyalty to the old cacique, Caetano, than to Cacique Felipe, installed as cacique instead of the former by the Mato Grosso government. The Bakairí, Antonio, who accompanied Karl von [115] den Steinen on his expeditions to the Xingu River and who later became the most important figure in the history of the Bakairí, was then a youth.

175 The western Bakairí were at that time the Indians to whom
648 had come the most remote shoots of European culture in these regions. What was farther on was still unexplored land, with free Indians, because of whom the mobility of the Bakairí was hampered to a high degree. It seems that the Bakairi to the south and southwest had peaceful relations with the Kayapó /Cayapo/ with whom, in earlier times, they had once been allied in order jointly to expel the Suyá from the Rio Verde region. (12) This friendship is interesting in so far as the Kayapó

5:Altenfelder Silva--16 F-4, 5 (1947) 1950 SP7 Bacairi SP7

/270 cont./

000 /The bibliography on p. 271 has been omitted in the translation; see the foreign text. The following "Abstract" is given in English in the original text./

/271/ Abstract

• 105

Certain aspects of the culture of the Bakairi Indians of Mato Grosso are briefly described: their technology, kinship terminology, pantheon, cerimonies, shamanism, treatment of illness, and the series of ritualistic seclusions, or wanki, that occur at stated intervals during the life cycle: at birth, at puberty, at death and upon becoming a shaman. Ritualistic seclusion, or wanki, is one of the two means employed as defenses against harm of supernatural origin, the other means being shamanism.